

(行發日五十回一月每)

可認物便郵種三第日一月七年八十三治明

T H E

# KOREA MISSION FIELD.

---

VOL. IV

SEOUL, KÔREA, 15TH MAY 1908.

No. 5.

---

During my recent tour in the Far East I formed the deep conviction that if the present work on the part of the cooperating missions in Korea is adequately sustained and enlarged in the immediate future Korea will be the first nation in the non-Christian world to become a Christian nation. I know of no mission field where larger or more substantial results have been secured, in proportion to the expenditure, than in Korea.—John R. Mott.

---

**WHAT PROMINENT MEN ARE SAYING ABOUT KOREA.****REV. A. B. LEONARD, D.D.**

SECRETARY BOARD OF FOREIGN MISSIONS, METHODIST EPISCOPAL CHURCH.

The Koreans seem now to be especially prepared for the acceptance of the gospel, and there is ground for asking Isaiah's question: "Shall a nation be born at once?" It was the writer's privilege to visit Korea in 1893, when our mission was eight years old. Then we had, in Seoul, the capital, a small chapel, the only one in the kingdom. Now we have two large plain brick edifices in the capital and numerous churches and chapel scattered throughout the country. Then there were less than one hundred members and probationers. Now there are more than 40,000 members, probationers and enrolled seekers. A great religious awakening has been prevailing throughout the country during the past few years and appears to be constantly widening in its sweep and power. The writer visited this country in June, 1907, traveling extensively through the country, visiting several centers, and from personal observation bears witness to the marvelous work now going forward.

The reader will be convinced that the Board of Foreign Missions has acted wisely in appealing to the church for a special offering of \$100,000 with which to "HELP KOREA NOW."

---

**REV. H. G. UNDERWOOD, D.D.**

MISSIONARY, NORTHERN PRESBYTERIAN MISSION.

"The lazy Korea", "a decadent people," "a nation of loafers," "a moribund nation," are some of the epithets applied to the people of the sometime "Hermit Nation"; and yet the marvelous progress of missionary work in that land, the activity of the Christians, their zeal for the cause, their self-sacrificing energy in Church work have challenged the attention of the whole world until the eyes of all Christendom are rivetted on the little, despised land. For almost ten years the story of the work in Korea has been entrancing. It has read almost like a fairy tale, and veritably it has seemed like a chapter from the Acts of the Apostles. Steadily and regularly, with an ever-increasing momentum, the work has been growing faster and faster, exceeding the brightest visions of the most optimistic students of missionary work.

---

**REV. HOWARD AGNEW JOHNSTON, D.D.**

NEW YORK CITY.

The need is so commanding and the eagerness for the knowledge of Christ so resistless that the missionaries are overwhelmed in the attempt to meet the flood tide of opportunity. My earnest study makes it clear to me that now is the strategic and crisis time in Korea. God's mighty Spirit is at work in such manifest and wondrous ways as to challenge his Church to rise quickly and gladly to discharge the blessed responsibility now facing us. May he give us grace to be true to him in answering the divine call!

---

---

REV. JOHN H. RITSON,

SECRETARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

During my tour in the East, few things have impressed me so much as the Christian movement in Korea. It is often referred to as a "revival", and certainly there are many scenes which remind one of the Welsh revival. But the movement is more than a revival; it is turning from heathenism to Christianity-not of a multitude following one another blindly, but of individual men and women convinced of sin and turning to Christ under the influence of the Spirit of God. Some have fallen to the ground and have writhed in agony under the preaching of the gospel. It may be said that this is hysteria; but whatever it is, it marks the time of a profound change in manner of living and personal character. Korean Christians will stand the test of our Lord: "By their fruits ye shall know them."

---

MR. P. L. GILLETT,

SECRETARY YOUNG MEN'S CHRISTIAN ASSOCIATION, SEOUL.

At present Korea is a heart-broken nation; and what is of still greater significance, it is awaking to an appreciation both of its condition and the causes therefore. Travelers and students from other nations are saying and writing harsh things about Korean weakness and corruption, and their words are soothing salve compared to the bitter things which Korean preachers, lectures, and public men are saying to Korean audiences. The nation is being criticised and searched to its very heart, and with a humility and teachableness of which there are few parallels in history, the people are trying to learn their lessons and become strong. The eagerness with which they flock to the churches and to all modern schools and places where they can learn the lessons which the West and Christianity have to offer is marvelous. Time and again I have seen audiences at the Young Men's Christian Association enthusiastically encore pointed sermons on repentance and righteousness. Missionaries and Christian Koreans are the leading and most popular men in the country. This remarkable attitude of mind on the part of the nation might be considered as somewhat superficial were it not accompanied by a widespread study and purchase of the sacred Scriptures and by far-reaching and deep-searching spiritual revivals in which confessions of sin which are horrible in detail and extent are frequent. Already the Christian Church of Korea is said by many to be the largest, the best-organized, and the most powerful factor in the life of the nation.

---

REV. LORD WILLIAM GASCOYNE-CECIL, (CHURCH OF ENGLAND)  
IN THE LONDON TIMES.

Whatever may be the result, the development of events in Korea will be watched by many with the keenest interest; and not the least interested will be those who see in this outpouring of the Spirit at Pyengyang an analogous manifestation of that which preceded the great Wesleyan movement. You have only to read the journal of John Wesley and compare it with the account of the manifestation at Pyengyang to realize that the phenomena are very closely akin. There is in both cases an extraordinary manifestation of power; people



are convinced of their sins by another force than reason, and the power that convinced gives them strength not only to overcome sin but to convince others. The Koreans who were at the original meetings have gone forth, like Wesley's converts, far and wide, preaching the faith. And, like Wesley's converts, their preaching has been wonderfully successful—so much so that there are not a few who say that it is through Korea that the light of Christianity will shine on the Far Eastern world.

---

REV. GEORGE HIEBER JONES,

METHODIST EPISCOPAL MISSION, SEOUL, KOREA.

Korea has passed through a grave political crisis. The people feel that all worldly sources of strength have failed them as a nation and only God is left. While adjusting themselves to the new, they need the comfort and consolation of our Christian faith. They feel the need of a newer and better manhood, and are turning to Christ in order that they may find it. In connection with the troubles over the recent abdication of the former emperor, over 1,000 Koreans united with our Churches in Seoul. One prominent eunuch from the palace, who, with the five others, joined our First Church, said: "Do not think this is a sudden thing with me. I have been contemplating it for some years. My life has been a wicked one and I want to save my soul." Our chief difficulty is the lack of support from home. We need men, and we need equipment. Remove this difficulty, and we will manage all others. There was a net gain during the Conference year recently closed of 21,000 conversions, and there is in progress the most remarkable revival ever witnessed in Eastern Asia. The Koreans increased in self-support last year over one hundred per cent, giving as much in the Conference year 1906-07 as the Missionary Society appropriated to Korea in 1900. All lines of work have been indescribably successful.

---

J. L. Gerdine,

SOUTHERN METHODIST MISSION.

Korea has been opened to the preaching of the gospel less than twenty five years, and yet we may be within a decade of its evangelization. This is well worth while for the sake of the twelve million Koreans. Then, too, what can so hearten the Church everywhere as such an accomplishment? With quickened faith and renewed zeal the battle will be pressed in all lands. God has, by providences that can be traced for centuries, seemingly prepared the present opportunity. The temperment of the people, the overthrow of Buddhism over five hundred years ago, the present political situation are all factors in making the entire people receptive to the gospel message. The Church is established in almost every section of the land. Its membership is loyal and zealous, and forms the basis for a general advance upon those as yet unreached. From among the membership, too, we will draw the force which, under proper direction, will carry the message to their own people. Since coming to New York I am rejoiced to find that the Boards which have work in Korea are awake to the situation and purpose supplying at once what may be needed to complete the work of evangelization there. One of the smaller missions has been reinforced by sixteen new workers during the past few months. Another

Board is making a canvass now for twenty men and funds for additional equipment. The field is limited, and can be sufficiently occupied without a large number of men or the use of a vast sum of money. I estimate that ten additional men and fifty thousand dollars will so equip our field that we will be able to meet our responsibility in giving the gospel to Korea. With the field so ripe and the call so promising, it would be shameful for us to fail to do that which is so feasible. I believe the Church will gladly meet her responsibility to Korea. It must be done *now*.

### OBSERVATIONS IN KOREA.

BISHOP M. C. HARRIS.

For three years I have observed conditions in Korea. In this time I have travelled much in the interior and conversed with Koreans, Japanese, missionaries, and foreign residents. The results I am moved to record in the interests of truth and a better understanding of present conditions. The Korea of to-day is not that of three years ago. I refer to the awakening of the people and the universal desire for progress. It recalls the Japan of the early years of Meiji.

The youth now demand Education of the Empire and among all classes this is a remarkable fact. The causes of this are variously explained :

As it is well known, Christian missions were opened in Korea about twenty-five years ago by American Protestant missionaries. At the beginning they were welcomed by the authorities, as well as by the people. During subsequent years Christianity has developed rapidly, until now there are over one hundred thousand converts, organised into over a thousand congregations. The political changes and the China-Japan War, the Russo-Japan War, and other disturbing conditions did not retard, save temporarily, this movement of the people toward the new faith. I am confident that it is not political, as I have taken pains to investigate the facts. At one time especial effort was made to involve the Christians in political movements, and with some success. This, however, was effectually corrected. I am assured by missionaries that sermons and addresses relating to political questions are never heard in the Churches. During the trouble of last July and August, when the old Emperor abdicated and the new treaty between Japan and Korea was effected, the great body of Korean Christians not only remained quiet and obedient to the authorities, but also restrained the people at large from rebellious conduct. The new education is to fit them for the new conditions which are at hand, and all schools which aim to meet this condition are crowded. The new government schools opened in each province, in new buildings—or remodeled old ones provided with playgrounds and well equipped—are filled at once. The old Chinese schools are compelled to change the curriculum and harmonize methods with the new conditions. The Christian schools are to be found wherever there is a Church, large or small. The Protestants have hundreds of these of various grades, all crowded so much that there is no room for furniture. These of course are for the children of Christian parents, but do not suffice even for them. The youth indeed are almost crazed in their zeal for new instruction. The government and the missions cannot meet this situation for years to come, though they do their utmost to supply the need.

Up to recent years the Korean student, though very bright and equal to anything, as to his ability yet lacked interest. The Pai Chai Academy of Seoul in twenty years did not graduate one boy. Why? The pupils had not the ambition to do so. This is all changed. Christian Schools are almost wholly self-supporting, and great sacrifices are made by both parents and pupils to attain an education.

## CHRISTIANITY IN KOREA.

I held two conferences of Korean preachers in December and heard reports from over three hundred taken up with Church work, and only in a few instances was this varied by reference to the kindness of the military and civil authorities to the Christians under trying circumstances.

From perfect knowledge of the Church in Korea, I can bear testimony to the sincerity, zeal, and spirit of self-denial of this body of believers. The proofs of the above abound.

It will surprise many to learn that the Churches are self-supporting. Only small amounts are given in aid of Church buildings, schools, etc. I may say that at least ninety per-cent. are on the self-supporting basis. Self-help, self-reliance, coupled with large liberality, are marked characteristics. In so large a body there are lapses, of course, but relatively they are few.

Christianity has perhaps never come in contact with a people better prepared to welcome and appreciate its messages. Inquirers do not come for discussion, but to hear and be instructed. The Koreans at this juncture would not read anti-Christian books. They know their poverty and feel their weakness. Christianity meets these and profoundly satisfies.—North-western Christian Advocate.

---

## THE DIRECT EFFECTS OF THE REVIVAL.

Looking back through the vista of the months which have intervened since the revival, certain results stand out conspicuously as being the out-growth of that experience. One of these was the deepening among the Christians of the knowledge of righteousness and of sin. The teaching of Christianity on those subjects is new to the Koreans, who, while not devoid of the sense of sin and righteousness, have standards different from those we hold. The revival brought upon the heart of the church a deep impression of the exceeding sinfulness of sin and of the everlasting obligations of righteousness. This fact was well illustrated by the experience of a servant of one of the missionaries. The man had been a Christian for ten years. He had attended church faithfully and had always given close attention to all that was said in the services. During the early part of the revival he took a stand in opposition. To him the scenes of distress furnished a source of amusement. The kitchen where he labored was often made a stage where he amused his companions by imitating the revival scenes. He would throw himself on the floor and pretend to beat it with his fists and amid shouts of laughter go through the physical contortions which were so often witnessed in the church. One morning his employer asked him if he was at peace with God. Mumbling a reply he hastily left the room. At the opening of the meeting the following evening he took a seat among those sitting at the very front of the church, and when an opportunity was given to the people to take part he sprang to his feet and in terrible distress confessed the sins of his life. Among other things he told of the ways in which he had betrayed the confidence of his employer. At last in utter abandon he ran to the platform and crawling on his hands and knees flung himself at the feet of the missionary who employed him and begged forgiveness for all the wrongs that he had committed against him. From that moment he was a changed man. The vice of pilfering, against which he had struggled so long, now stood out in all its hideous aspects; its power was broken, and he passed into Christian freedom and a life of joy.



---

**NEWS NOTES.**

---

Professor J. Arthur Thompson, of the Industrial Department of the Anglo-Korean College, Songdo, Korea has announced his engagement to Miss Anna Riehl of Alton, Illinois.

---

J. Rev. L. Gerdine, of the Southern Methodist Mission, will arrive in Korea in the late summer to take up again his missionary work.

---

The corner stone of the Theological school building, to be erected in Pyeng Yang under the auspices of the Northern Presbyterian Mission, was laid during this month. The funds for this building were a gift from Mrs. McCormick, of the McCormick family which gave the funds for the McCormick Seminary of Chicago.

---

Rev. and Mrs. N. C. Whittemore are rejoiced over the birth of a fine baby boy.

---

Dr. J. Hunter. Wells, of the Caroline Ladd Hospital of Pyeng Yang has been in Seoul attending the monthly meeting of the Korea Medical Association.

---

Rev. Alex. R. Ross, of Song Chin, writes that an Academy for boys was started in the month of April, and that eight boys are now in attendance.

---

Dr. Hahn, the Dentist of Seoul, wishes us to announce that he will be in Seoul until June 18th., after which date he will be absent until July 28th.

---

Rev. W. A. Noble is a man of large affairs. He now has charge of the Seoul District, during the absence of Dr. Geo. H. Jones, in America, in connection with his work in Pyeng Yang and the Pyeng Yang District. There are few men capable of such strenuous service as is Dr. Noble.

---

Money has been received for the building of a school for boys in Wonsan under the auspices of the M. E. Church, South Mission.

---

Rev. C. W. Welbon and wife leave for America for a year's furlough about the last of June.

---

Rev. M. B. Stokes who has been in Seoul since his arrival in Korea last October has been transferred to Songdo.

---

Dr. W. <sup>M.</sup>B. Baird and family, of Pyeng Yang, left Pyeng Yang for a year's furlough in America Tuesday June 2nd.

---

Dr. W. C. Mayes and wife have arrived in Wonsan where Dr. Mayes will be in charge of the medical work conducted by the M. E. Ch. South, Mission. Dr. J. B. Ross who has been in charge goes home on furlough.

---

Word has been received that liberal sums of money have been appropriated by the Womans Board of Foreign Missions of the M. E. Ch. South, for the erection of Girls School buildings in Seoul, Wonsan, and Songdo. The aggregate of the amount for the three places reaches nearly \$60,000,00.

---

**THE KOREA MISSION FIELD.**

---

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Editors.—C. C. Vinton, M. D., Rev. W. G. Gram.

Annual subscription, including postage, one yen, or 50 cents gold.  
Single copies 10 sen, three of same issue for 25 sen.

Subscription may be sent to

Mr. M. H. Hogel, 156 Fifth Ave., New York, Dr. A. B. Leonard, 150 Fifth Ave.  
New York, Rev. J. E. McCulloch, 346 Public Square, Nashville, Tenn.

Upon business matters address D. A. Bunker, Business Manager, Seoul, Korea.

---

**EDITORIAL.**

This is the time of the year for the closing of the various Christian Schools throughout the country. Closing exercises bring to mind the fact that more attention has been given to education during the past two years, by the missionaries and the members of the native church than has been given heretofore in any like period of time in the history of the Church. Along with the teaching of religion there must inevitably go the instruction of the mind. While we believe that nothing surpasses in importance the salvation of human souls yet without wise, and systematic instruction in the things, ways, and culture of the world the religion of such saved souls though genuine, will be dwarfed in its ideas of the world and will lack breadth of thought and a full understanding of its obligations to all men. The work of evangelism pure and simple has been so attractive, so fruitful of large results so fully and heartily received by the Korean populace that the time and energy of the large part of the missionary body in Korea have been devoted to this one particular phase of Christian work. Energy always proceeds to manifest itself along the line of least resistance. The Koreans accepted gladly the preaching of the missionary and became earnest followers of Christ but it remained for the past two years to awaken in their breasts a desire for an education different from that which has been developed and propagated during the past centuries. Since this desire for primary schools, middle schools, and all the grades and kinds of educational institutions has manifested itself, there has been put forth an energy in the direction of satisfying this desire and need for schools, that has been gratifying to behold. The lack of competent teachers is the only limit to the number of primary schools which can be established in the Christian Church and only the lack of suitable administration, buildings and dormitories limit the number of students in the institutions of higher learning. The young manhood and womanhood of Christian parents are demanding of the church a broad and liberal Christian education. The youth outside of the church will demand from the government suitable and sufficient institutions of learning. The Church and State we are assured are putting forth every effort to meet the needs of this young life of Korea, hungry and thirsty for learning.

---

Dr. O. R. Avison, the senior physician and surgeon, in charge of the Severance Hospital in Seoul, conducted by the Presbyterian Mission, North, has completed quite an epoch in the history of his missionary labors in Korea. Just previous



to his departure to Toronto, Canada, for his second furlough, he graduated from the Severance Medical College six young Koreans. The questions given to these young men on examination, were read at a recent meeting of the Korea Medical Association and those who heard them remarked that such a set of questions would be a sufficient test for a medical student of any school in the United States or Canada. That these young men are able to successfully pass an examination of such high standard is a testimonial to the character of instruction they have received and also a significant comment on the ability of the Korean to take an education of such technical character as that of medicine and surgery. These Korean graduates will not be physicians of theory merely for their training has been eminently practical. Under the skilled hands of Drs. Avison and Hirst they have been taught to perform serious and difficult cases of surgery with eminent success.

We understand that Prince Ito has given governmental recognition to the graduates of Severance Medical College and has expressed himself in such a way as to give hearty encouragement to the College and the future practice of these young Korean physicians.

Let more of this tribe increase. The Korean people have suffered long enough from infected needles, bear's gall, deer's horns, boiled snakes, and a hundred other concoctions prepared and prescribed by the Korean doctor. Recently one of the principal supporters, among the Korean gentry, of education in the city of Sengdo, died from blood poisoning caused by an infected lance in the hands of a Korean doctor. We hail with delight the graduation of these young physicians and we prophesy that a few years of practice will assist greatly in enlightening the people as to the science of medicine, and help them to effectively put away the system of mal-practice which has been their bane rather than their blessing.

\* \* \*

The Commencement Exercises of the Union College of Pyeng Yang which is jointly operated by the Presbyterian Mission and the Methodist Mission, has been held during the present month. Rev. Jas. S. Gale, D.D. of Seoul delivered the Commencement address. This year's Commencement marks quite an epoch in the history of the school in that the college course outlined a few years ago has been successfully completed by two young Koreans. This course of study is one sufficient to try the intellectual caliber of those who pursue it. In consequence the graduation of those two young men with a college degree is sufficient proof of the ability of the Korean youth to acquire an education and to pursue, in a creditable manner studies under modern methods of instruction. The past year's work has been one of marked success. The standard of entrance examinations was held high because of the vast number of young men desiring admission. Thus at the beginning of the scholastic year there was quite a culling out of those unable to meet the high standards placed at the door of entrance by the faculty. In consequence the grade of work done during the year has been very gratifying. Dr. Baird who has had much to do with bringing the college up to its present standard of efficiency goes home on a much needed and deserved furlough. As far as we know these two Korean young men who have just finished the college course creditably are the first to graduate from a Christian College in Korea. May this small beginning be the happy augury of a great turning of Korea's young men to the schools where they can be fittingly trained for service of country and church.

## THE COLPORTER AND WHAT SOME MISSIONARIES THINK OF HIM.

(EXTRACTS FROM THE REPORT OF THE BIBLE COMMITTEE OF KOREA.)

REV. A. F. ROBB, WONSAN.

"We cannot over-rate the value of the colporteurs in the evangelization of Korea, and are deeply indebted to the Bible Societies for such co-laborers."

REV. C. G. HOUNSHELL, SEOUL.

"The colporteur is the forerunner of the missionary—He sows the seed; we reap the harvest."

REV. W. L. SWALLEN, PYENG YANG.

"The work of the colporteur has been most helpful. I cannot too greatly praise their untiring service. They have been the means of beginning many new churches and have constantly helped the church on in its work. They are the sharp-shooters on the advance line. Sufficient praise has not been given to them, chiefly—as in my own case—because I have not the time to write about their excellent work."

REV. W. G. CRAM, SONGDO.

"The colporteurs of the Bible Societies have been my strong arm and much of the establishing and teaching of the young Church has been their work. We are grateful for what they have done and we expect to see many useful days for the colporteur in this awakening country."

REV. W. E. SMITH, FUSAN.

"Believing as we all do in the effectiveness of God's word we cannot fail to be grateful for the goodness and generosity of the Societies in providing these men for this work. When the history of our work is fully known it will be seen that a large part of the growth of the church has been due to these men, who preach and sell the Word, summer and winter, in cold and heat, at home and far abroad, on the road, in inns, in school houses, at market places, in public rooms, meeting many rebuffs and oftentimes considerable persecution."

REV. F. S. MILLER, CHOONG CHU.

"Kim Syong Ho and Skylark—his little donkey—travelled 1959 miles up and down the country this year. Often times they were stopped by the outposts of the contending parties, but Skylark was too small for a warhorse and his load of Bibles was a pass-port anywhere, so he went safely through. Colporteur Kim was preaching in the market at Chong Ju. A Christian standing on the edge of the crowd heard one of the listeners say to his fellow 'I used to know that man. He was a thoroughly bad man. Look at his face now, how changed it is.' I wonder what makes him so happy? Let's listen! But

Kim was not so happy looking as he stood up in the conference during the Winter Bible Class and said, 'I spent July at the class here in Chong Ju. Then I went up to Chung Ju and as I approached I saw thirty new graves on the hill side near the city. I stopped and looked at them and said to myself, did I preach to those thirty men and women as I passed this way last time? If I did, all right; If I did not! I wept tears as I thought of the possibility! Tears rolled down his cheek as he recalled the experience.'

REV. M. C. FENWICK, WONSAN.

Away down the coast in Kang Won province, a man lived for years with the Book. For twelve long years he read and prayed to God in Jesus name. He was an eloquent man and a good scholar, besides being an able business man, but a terrible drunkard, libertine and gambler, so that his testimony was not used of God. Last summer the Spirit of God fructified John 1:12 by which he was born of God. Immediately his Saviour turned his love of lust and strong drink and the gaming table into hatred, taking away his desires and creating him a "new man." He went back to his old country town and soon thirty souls gathered together in the name of Jesus. In a few weeks fifty educated men were meeting day and night to study God's wonderful Book. Now far and near these men are spreading the "Good News."

Those who give to the Bible Societies to scatter the leaves of healing among the nations may be cheered by these evidences that God is making good His Word, and that many Koreans are yearly being added to the Church of Christ through the printed page.

REV. R. GRIERSON, M. D. SONJIN.

"Kim Goon Won is an old man and is not long for this world. Originally a peddler, he was travelling through here with his family and other peddling companions six years ago, when he heard and believed the Gospel in the Christian inn at which they abode. He immediately began the worship of God, and the whole band joined in daily prayer and Bible study, and on Sundays when they rested they even went to the length of taking collections the whole of which they gave on their return to the church from which they heard the truth.

The old man gave up peddling and settled down in Wonsan so as to be near the church, and kept a little shop for a livelihood. His interest in Bible distribution soon showed itself. In his peddling journeys he always took a stock of Gospels to sell, and in his little road-side shop the Word of God was spread out to his customers. In the summer of 1907 I was short of colporteurs. The smallness of salary, and the greatness of the travelling expenses deterred many who would have made excellent colporteurs from accepting employment. When I was praying that God would give some good men willing to suffer, if need be for Christ, the old man met me on the street and told me that he and his son wanted to do some work for God in any capacity whatever. I took it as God's answer to my prayer and immediately put him on a route with a pack of Bibles. His sales from the first were phenomenal, and it was like a chapter of the Acts of the Apostles to hear the reports of his trips. He suffered much persecution for he is not a scholar, and was not able to read many of the books that he sold. Several times his books were forcibly taken from him by rough fellows, but he never resisted. His most usual rejoinder was to pray them to keep the books as a present from him, and believe the doctrine, and this



though he had to meet the cost of such gifts from his own small salary. After one month's work he was operated on for a large swelling that had grown from his jaw. During the operation done under cocaine, a large deep vein was injured and with great difficulty ligatured. The old man lay still with the greatest composure, and as he had been from the first stroke of the operation continued in sweet conversational prayer with God, though he knew he was in the greatest danger. After the operation he was told that he had a cancer and that it would soon return and end his life. 'All right,' he said 'let me get to the work again quick as the time is so short,' and with his face still tied up he started off with his big box of books. He going until the inroads of the disease sapped his strength, then laid his burden down and is now waiting his end. We needed his son to accompany us on a recent trip, but decided that he had better stay with his father for fear anything might happen in the meantime, but when the old veteran heard it he said:—'No don't stop the work on my account; let my boy go out and work for him and me in spreading God's Word abroad!'

#### REV. HUGH CURRELL, FUSAN.

"I have had to spend a considerable part of my time in overseeing the work of the colporteurs. This has been a pleasant and encouraging part of my work and a part which I consider as among the most important I could engage in, for in opening up and evangelising a new district such as this the work of the colporteur is in importance second to none. The occupation of the colporteur is no sinecure. It is hard and requires a more than ordinary amount of perseverance and tact. I have seen more of the men's labours at first hand this year than I have previously been able to do and it has impressed me very much to see the amount of time, trouble, argument, and knowledge of human nature required to dispose of even one gospel portion. When this has been multiplied by thousands it is not surprising to find that some of the men are not able to stand the strain. I have seen the colporteurs often preach and use every possible means of persuasion for a whole day in a market place, and perhaps succeed in selling two gospels, value four *sen*, and I have felt that the man earned his salary. Perhaps a few months later the same man has reported to me the sale of sixty gospels in one day in the very same market. The good seed is being sown and though often in the midst of persecution and opposition the work of preparation is being done and the harvest must come in due time. Indeed the seed must produce fruit. Paul planted, Apollos watered, but God gave the increase. This has been exemplified in the districts first worked by our mission. Wherever the colporteurs preached and sold the Scriptures in past years there is an interest shown, and a turning towards Christianity manifested which is lacking in the districts where the colporteur has not been at work.

#### REV. C. T. COLLYER, F. R. G. S.,

SEOUL, KOREA.

"Seven or eight years ago a man who had been expelled from the Presbyterian Church, North, turned up in Tok-kol. He held services and preached vigorously stating that all power was given to Jesus and therefore any one who would join the 'Jesus Church'

would be backed up by a power superior to that of the local officials. A house in a conspicuous position was purchased and to it was fastened a sign board bearing the inscription 'Church.' In front of this house was erected a flag pole. In an incredibly short time there was a long list of enrollment. Each of the members had to buy one or more of the gospels at an extravagant price and to carry it as a badge of membership. Many a one who had 'a score to pay off' had the creditor before the tribunal of this church—the punishment usually being to be tied to the flag-pole and publically whipped. It has taken years of work to free this church from the odium attached to it by its first members. I have just concluded a revival meeting there which was so well attended that overflow meetings had to be held. A number of men and women have been convicted and confessed their sin. Some have been overwhelmed with a consciousness of guilt and have shed many tears.

Among those who came to the meetings were seven young men from a large village some four miles away. They have been Christians for a number of months and were anxious to have me visit them. This I did and appointed a Mr. Pak class leader. When I first interrogated this man as to his Christian experience he told me that seven years previously he had bought several gospels when the church in Tok-kol, as he expressed it, stood for the things of the flesh. From that time on he frequently in secret read these books and through them has been brought to the point where he can say 'I know God has forgiven my sin.' He has talked to his neighbors about religion with the result that a church is started in Nu-ra-chi with an enrollment of thirteen names. God's Word did not return unto Him void."

---

---

**EDUCATION OF THE BLIND.**

---

MRS. ROSETTA SHERWOOD HALL M.D.

1. A decade has passed since we began teaching the blind in Korea. Dr. Jone recently wrote up our school as the 'only school for the blind in this country; if he had but written it is the only school for blind girls and the mother of the two schools for boys, it, would have been correct.

2. Owing to the healing hand of the Christian physician and the better Hygiene that is beginning to prevail I am convinced there is less blindness in Korea than twenty years ago. Yet there are scores of blind children in every province and for these blind who walk in real physical darkness amidst so much mental and moral darkness, far more than for the seeing, Christian education is the only help and the only hope.

3. My interest in the education of the blind like that in foreign mission work dates from childhood when my mother use to tell me of Eliza Agnew, who was once entertained in the home of my grandfather Gilreisleeve, and of the wonderful journals and the rag-doll in strange native dress that she sent back from Ceylon. Likewise, I used to like to get mother to talk to me of her visit when but a girl of sixteen to the Institution for the Blind in New York City. Mother had bought paste-board boxel and some other handiwork she had seen the blind make. These she carefully treasured many years, and I was often rewarded by being allowed to see them, and mother would tell me how these blind read by feeling raised letters, and she would bid me shut my eyes and touch the raised letters upon our stove-hearth—with my eyes shut I can see them yet—"The Shepherd, Troy, New York, 1866." These things made an impression upon me that I never forgot, and I cannot but feel what little measure of success I may have attained as a missionary, in either medical or blind work, is largely due to my mother who "being dead yet speaketh."

4. When I was sixteen I taught my first school in a district in Sullivan county N.Y., and at the same place where I boarded there were a couple of blind pupils from the New York School spending the summer. They were then using the "N. Y. Point." I was much interested in it, and masterd it at the time so I could read it with my eyes shut.

5. My attention was not again called to the subject until I took up medical-missionary work in Korea when my heart was often touched by so many children being brought to the dispensary with eyes already sightless; and, too often, "hopeless" had to be written in the record book. And we knew it meant not only hopeless as far as the little patients' eyes were concerned, but hopeless for their whole physical, mental, and moral condition, as such children both boys and girls, even in well-to-do families, are made vile sorcerers of in Korea. I longed to do something for them, but my hands seemed so full, and then in those early days I feared the heathen would not understand what we wanted of the blind children, that after they had been with us a while they might point to them as a proof of the false tales that were yet sometimes rehearsed about doctors taking out the eyes of children to make medicine of.

---



## A SMALL BEGINNING.

But in the spring of 1894 when I met Mr. O's blind daughter in Pyeng Yang city; I felt "here is my chance—her father is a Christian and my motives will not be misconstrued," and I set about contriving a way to teach her, but we were too early recalled from our work in Pyeng Yang because of the China-Japan war, and before I could return, I left for the homeland.

I did not forget blind Pong-nai, and in the spring of 1897 I had the never-to-be-forgotten pleasure of visiting *with my mother* the same institution for the Blind she had visited fifty years before! One can scarcely imagine the changes that mother noted. When she first visited the place 34th st. and 9th avenue was away "up-town" in the green country. In 1897, though it had not moved, New York had, and it was really "down-town" and save for its own fine ground it was surrounded by huge piles of brick, mortar and stone only. Within the institution the changes were quite as marked. The students do so many more kinds of industrial work, and they no longer used the raised letters which were not found to answer to the test of utility or correspondence, but by a system of raised dots on a horizontal base invented by Supt. Wait they were studying not reading and music only, but all the various branches laid out by the Board of Regents of N. Y. State, their examinations comparing well with those that see.

I had a talk with Supt. Wait about his system and received many valuable points from him. Upon my return to Korea in the fall of 1897 I compared the N. Y. Point system with the "Barille" which is also a point system but upon the vertical plan, and found, as is claimed, that Wait's system is the more concise, and I at once set about adapting it to Korean, and by using my spare moments had succeeded by the spring of '98 in transcribing the alphabet the syllabary and a number of lessons in Mrs. Jones' primer, also, the Ten Commandments. And upon taking up my work again in Pyeng Yang I began teaching Pong-nai. It was slow and tedious work at first—press of other work prevented me often from giving the necessary time to it, but little by little she mastered the alphabet, then the syllabary, and then it was plain sailing. In one year time's she could read readily all I had been able to prepare, and then the necessary implements having arrived from New York she learned to write in point and to make her own lessons from dictation.

Both Mr. Appenzeller and Mr. Keumure approved and appreciated my efforts of working out a method for the education of Korea's blind, and much is due to their kind interest and encouragement.

When mother first visited the N. Y. Institution for the Blind, Fanny Crosby who received her education there, had already become one of its teachers. Years later when Dr. W. J. Hall was doing medical mission work in N. Y. city he became well acquainted with Fanny Crosby, and when he left as a missionary to Korea, she wrote in his honor the hymn "Who will go?" We sent her a Korean copy of "Pass me not" her first hymn translated into Korean, and when I was home in 1897 it was also my privilege to meet this dear woman whose wonderfully useful life has also been a great inspiration to our work for the blind here.

Our work has always been limited by lack of funds but more by lack of time and of good help. Yet during this first decade ten blind girls have benefitted by its training, and some are so far along that they are a great help in teaching others; books and other helps have been prepared during these years, and as before intimated Mrs. Mof-

fett's school for blind boys in Pyeng Yang and Miss Perry's in Seoul are outgrowths of this work.

And now after this first decade of years the Lord has laid the need of this work upon the heart of Mr. N. L. Rockwell who has determined that many more of the blind shall be benefitted by it. Already a few more have entered the Boys' schools, and four new girls have joined ours, and more are likely to enter soon.

Our blind girls learn to read, write and to spell in their own language, and in it they study the Bible, arithmetic, geography and physiology, also get a good drill in singing. The majority of them carry four subjects and this past year they have been reciting right along with the seeing pupils in our Day School to their mutual advantage. It gives the blind girls a better incentive to know what the seeing girls are doing, and the blind girls do so well in all their classes that they really stimulate the seeing girls to better work. A few who have remained in the school longer have been taught to play the organ; and, they are also studying English which to them will more than make up for the Chinese that the seeing girls get. Miss Hallman is giving a class of five a thorough course in massage. They all learn to help make their own books, to sew and to do all kinds of Korean housework, also to knit many useful articles. For several years their industrial work has furnished half of their support. The cost of supporting one of these blind girls for a school year is forty yen.

The object of our school is to make the blind girls of Korea intelligent, happy useful members of Christian home-circles. Already, in several instances their own and other families have been won for Jesus through them. What more encouraging work can we undertake than to rescue these poor blind ones from their darkness and make them instruments of light to others?

---